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TOBACCO FOR LEECHES. — While at the Calanassan *rancheria* of the Apoyaos in Northern Luzon Dr. Schadenberg became acquainted with a quick remedy against leeches. In that part of the world the woods swarm with blood-leeches. While on the march the natives carry in their hands sticks in the split ends of which are held fast a few dry tobacco leaves. If they feel a leech at work, they suddenly touch it with the tobacco leaves, and the creature "falls as if it had received an electric shock." The use of tobacco against leeches is well known, but the author had never seen such "lightning effects." (Verh. d. Berl. Ges. f. Anthropol., 1889, p. 680.) The activity of movement of some of the natives of Malaysia is, indeed, remarkable.

THE PAST IN THE PRESENT. — One region of the globe where the past still survives in the present is Armenia and the adjacent parts of Asia Minor. A notable instance is the use of the *kelek*, or raft of reeds and inflated skins, by the fishermen of to-day, just as it was used by the warriors of the ancient Assyrian kings. In this way Asumnasirabal crossed the Euphrates. The means of transport used by Salmanassar on Lake Urima were, however, not rafts or floats, but boats whose sides consisted of stretched and pitched sheepskins, as Herodotus describes them. Both sorts of vessels are known to the Assyrian monuments. Here, too, the inflated skin, astride of which the navigator sits bare-legged, the *burğuk*, may be seen on the rivers, just as depicted in the Assyrian and Babylonian sculptures. Pictures of the *kelek* and *burğuk* may be found at pages 184, 185, and 194 of E. Huntington's article, "Weitere Berichte über Forschungen in Armenien und Commagene," in the "Zeitschrift für Ethnologie" (Berlin), 1901, vol. xxxiii. pp. 173-209.

DOUBLE LIFE. — An interesting case of double life is reported by the same traveller (p. 209) from this region. The majority of the inhabitants of the village of Sivas came some seventy to eighty years ago from Gümüşchana, the metropolis of the archbishopric of Chaldia, to work in the silver mines. Being persecuted as orthodox Greeks, they became outwardly converts to Islam. In secret they remained members of the orthodox church, celebrating its rites after dark, but frequenting the mosques regularly by day. They gave their children Christian names to be used in private, while the Mohammedan names insisted upon by the authorities at the registration were used in public. The next generation found this rather burdensome, and many neglected to register their children, and tried to save them from military service. The town has now 200 really Mohammedan (chiefly Turkish), 150 orthodox Greek, and 400 to 500 "Mohammedan-Greek" families. Although they have ceased to frequent the mosques, the "Mohammedan-Greeks" still lead a double life. The "Greeks," who stick so resolutely by their faith, may be looked upon, the author thinks, as largely descended from the old Chaldi, whom Xenophon described as "free and valiant."

A. F. C.